

NorthWest



Masonic History

THE ONLY WAY TO HAVE A FRIEND IS TO BE ONE.

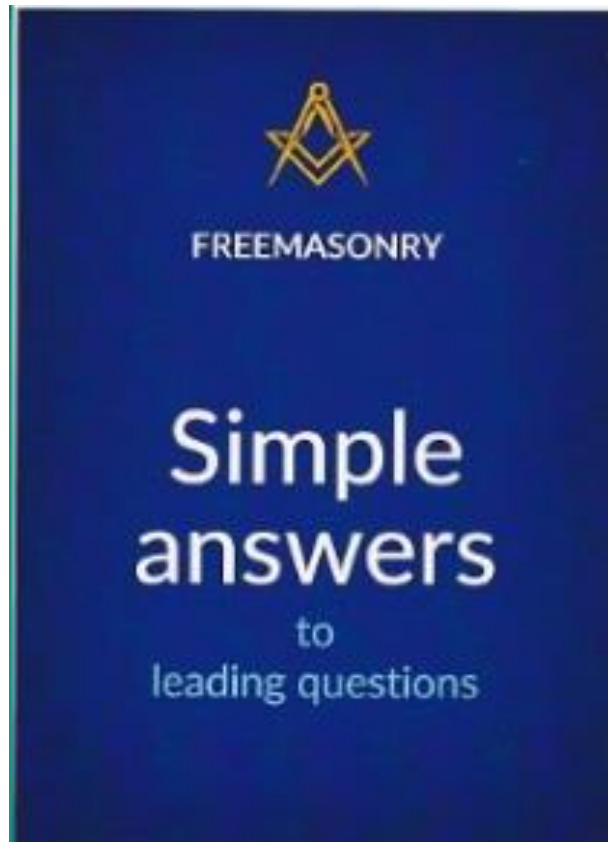
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Do you know of someone that would like to receive this? Please, ask them to send me an e-mail @ <richard_candy@msn.com>. That way I will have their e-mail address without any problem. If you do not want to receive this e-letter just hit reply and say, "No thanks". I will remove you from my email list at soon as I can.

I don't agree with everything in this Newsletter. It shows different opinions in different areas of the world. Remember, Masonry is World Wide. Masonry is different, but it's the same. Read this and think. I am not saying it's better, right or wrong, just different! I would like to have some feedback. What are your ideas about these subjects? Do you agree? Do you disagree? Please, give me your ideas. I hope you enjoy!!

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Introduction

I would like to thank the Grand Lodge of Oregon as well as the Grand Lodge of New Zealand. Without them this program would not exist. It's with their permission that I can print it here. This needs to be spread thru Masonry. You can call the Grand Lodge of Oregon and get your own copy.



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Oregon

Freemasons



What is a

Lodge?

— —

A Lodge is a group of 30-40 Freemasons usually drawn together by location or interest. Meetings are often held monthly in a dedicated building for that purpose. The most senior position in the Lodge is the Worshipful Master, who is supported by a group of officers to run the Lodge and conduct business and ceremonies.

What happens in a Lodge?

Meetings have a formal Masonic structure conducting the same administrative business as any club. Uniquely, the major part of most meetings is the processing of new members. This is done through a series of ceremonies all candidates experience to reach full membership and become a Master Mason. The ceremonies are the means of teaching the history and principles of Freemasonry

Other matters at meeting include the charity and social activities of the Lodge.

Lodge buildings are clearly apparent in their communities but why do some look 'closed'?

The rituals and most ceremonies are confidential to members, and many buildings were built decades ago when members were encouraged to maintain a stricter privacy than is the case now.

While some Masonic buildings have been sold, scores are still open and operational around the state.

Can the public visit a Lodge?

In a word, yes! Although Lodge buildings are private property mainly used by Freemasons for meetings, some Lodges make portions of their premises available to community groups for activities such as gatherings, dance lessons or arts and crafts. Occasionally, Lodges host open houses for those interested in joining Freemasonry and welcome the public in.

Find the Lodge nearest you by visiting
www.masonic-oregon.com/lodge-locator



What do

Freemasons do?

Qualifications for

Membership

—

Freemasonry accepts men of good character. There are very few limitations, but here are some important exceptions:

- 18 years is the minimum age with no upper age limit.
- Men of many faiths are accepted and all candidates must be able to declare a belief in a Supreme Being and afterlife (open to individual interpretation).
- He must be an upright and law-abiding citizen and able to afford the modest fees without detriment to his family or livelihood.
- All Lodges ask prospective members for character references and may require a background check on those who petition for membership.

Freemasons

Charity

—

What part does charity play in Freemasonry?

Helping those in need is a cornerstone of Freemasonry encouraged in every member. Our philanthropy and charitable work responds to many needs from disaster relief and community projects to educational support and aged care. Freemasons have been involved in charitable activities since Masonic Lodges were first established. It is a major motivation for many to join the organization.

Why is charity so important to us?

Benevolence is part of our philosophy. It exhibits how Freemasons value people and their rights. We have a tradition of care, trust, tolerance and encouragement of learning and advancement.

Learn about our current charities by visiting
www.masonic-oregon.com/charity

Women 

Freemasonry

--

How do women fit into Freemasonry?

While Freemasonry continues today as a men's fraternity, women play an important role in the Masonic Family.

Lodges take particular care when accepting new members to ensure their wives feel welcomed and invited to participate in charity matters. Lodge social activities and friendships with other Masonic families. Freemasonry teaches that a member's Masonic duties come only after his commitment first to his family and then to his career.

All Lodges are especially called to care for the widows of members as part of their charitable duties. First to ensure they are properly provided for and further to keep in contact through social occasions and seasonal events.

Can women become Freemasons?

Women are invited to join sects of the Masonic Family such as the Order of the Eastern Star, Daughters of the Nile, the White Shrine and the Order of the Amaranth.

Rituals 

Ceremonies

What are the ceremonies and rituals about?

The main ceremonies and the ritual contained in them are the three Degrees of Freemasonry. These are stages of the membership all candidates must pass through on their journey to becoming a Master Mason. The ceremonies are in the form of dramatically portrayed allegorical stories in which the candidate is taught about Freemasonry and the principles it upholds. These steps, known as Degrees, represent three stages in a man's life from ignorance to knowledge to wisdom. They are known as 'Entered Apprentice', 'Fellowcraft', and 'Master Mason.'

Is any ceremony open to the public?

Many Lodges host open houses on occasions like officer installations or anniversary celebrations. Also, the annual ceremony to install a new Grand Master (equivalent of a president) and his state-wide officers is a public ceremony.

What happens in an initiation?

Initiation is the first membership ceremony. It lasts for about one hour explaining Freemasonry and creating a sense of bonding and Brotherhood. Only Freemasons may attend this ceremony, however family and friends are welcome to attend the public portions of the event to support them.

***What* does it cost to be a Mason?**

Like many clubs and societies, most Lodges charge annual dues, usually between \$25 and \$100, varying by Lodge

Fees may apply for tools and basic regalia, like the Masonic apron, usually presented to the Master Mason upon his advancement. An apron previously belonging to a family member may also be used.

Should members choose to participate in social activities or answer occasional calls for charitable contributions, the annual cost may vary.

Do you have to be wealthy to join?

No. Many wealthy men are Freemasons but apart from the costs listed previously, wealth is not a consideration in Freemasonry and certainly not a factor in the qualifications for membership.

How do Freemasons have so much money?

It is true that Freemasonry gives millions of dollars to charitable causes each year. The bulk of these funds is the income earned from investments made of donations and bequests from members over 150 years in Oregon.

The administration and operation of The Grand Lodge of Oregon (and all Lodges) is predominantly funded from investment earnings, member dues and contributions.

Do you tithe or have to give to the organization and charity?

There is no tithing in Freemasonry, nor pressure on members to contribute money to charity. Generally, Freemasons contribute through a combination of time, skill and money at their own personal choosing. It is not uncommon for such but the choice is purely the member's personal decision.

***Is* Freemasonry a Religion?**

To become a Mason, one must assent to a belief in a Supreme Being and an afterlife. How that belief is interpreted or how it is addressed in one's daily life is left up to the individual.

Freemasonry is not about claiming a belief of a specific religion – it's about recognizing the faith-based similarities and bonding despite our differences. Some Masons are Christian, others Buddhist or Jewish, and some don't subscribe to a particular religious belief set.

Exercising care and tolerance. Freemasonry teaches many moral lessons, promotes individual freedoms, supports social harmony, equality and respect for the family as the key unit of society. These are good things, certainly, but do not make Freemasonry a religion.

The Secrets

What are the Secrets of Freemasonry?

Many are the myths and rumors about Freemasonry. Conspiracy theories too abound, yet much accurate information is readily accessible in public libraries and on the web about Freemasons, their ceremonies and traditions.

In fact, the only part of Freemasonry that is confidential to members is the means of recognition between themselves. This stems from historical times when intelligent but illiterate stonemasons sought to prove to employers they were skilled and competent to design and build, and worthy to receive payment for their talents.

Freemasons retain this custom as a symbolic statement of their reliability, integrity and trust. These means of recognition include words, signs and a hand shake.

We welcome you to learn more about Freemasonry, but if you want to know the handshake you'll have to join.

*M*asonic

Dress & Titles

— —

Aprons, suits and collars

Formal dress is part of past tradition and style. Most men own a business suit and dress in such attire at Lodge meetings out of respect for the institution, its principles and traditions.

The basic dress of all Freemasons is an apron, symbolic of the stonemasons of old, over a dark suit. As members advance in the hierarchical structure, the regalia worn becomes more decorative – collars, medals and color.

Titles and rank

In Modern Freemasonry, titles serve a symbolic purpose and are tied to Old English terms. For example, the term 'Worshipful Master' may be used to address the head of a Lodge and continues an ancient meaning of 'greatly respected.'

At the most basic level however, all Masons may be referred to as 'Brother' regardless of rank or leadership.

*F*requently asked questions

Do you have to be incited to join?

No, any man may inquire on membership regardless of family affiliation or personal connection. In fact, current members are not allowed to 'solicit' for new members but may answer questions about the organization and what it is like to be a member. If you are interested, contact a local Mason.

What is 'proper solicitation'?

While directly asking a man to join is not allowed, all Masons may provide appropriate answers to questions or offer further information to men interested in Freemasonry. It is improper to apply any pressure or coercion. The candidate must be allowed to decide for himself.

Is Freemasonry open to all men?

Almost. As described in "Qualifications for Membership", one of the biggest things about Freemasonry is that all men – regardless of race, religion, financial or social status – can come together as equals and share a common bond of friendship and mutual respect.

*T*he Masonic Family

Freemasonry is composed of several layers of membership, including organizations of men, women and youth. This system creates a large body of support and friendship for all members and their families.

Here are two well-known offshoots of Freemasonry.

The Shrine – Wearing their signature fez, Oregon Shriners have a lot of fun participating in parades, fundraising and volunteering at the local Shriners Hospital for Children, supported by the membership since 1924.

The Scottish Rite – Leading Master Masons beyond the first three Degrees, thirty additional educational Degrees are offered to further expand Masonic teachings.

Is the organization dying out?

Freemasonry has seen a slow decline in numbers, like many social organizations. Due to the increasing pace of society and the growing commitments on person time, new candidate numbers have been lower, albeit steady.

However, do not confuse the lack of numbers with a lack of vitality – we are committed to make joining and attending worthwhile to those who seek the opportunity.

Why do men join Freemasonry?

There are many reasons but the most common are:

- To share the company of like-minded men

- To fulfill a desire to further develop personally
- To expand their involvement in community assistance
- To widen both their own and their family's connections in the community
- Because of a relative or friend's current or historical connection with Freemasonry
- To enjoy the social opportunities

Invariably, it is a combination of these reasons that draw men to the organization.

Why Freemasonry over other civic or service groups?

While charitable service and caring about people is a cornerstone shared by many service groups, there are other equally important parts not found elsewhere. Men become Freemasons to develop as individuals; meet other like-minded people; and to enjoy its tradition, rituals, regalia, ceremony and the sociable nature of the organization.





More information is available online at
www.OregonFreemasonry.com

Phone: (503) 357-3158

Email: info@masonic-oregon.com



Oregon

Freemasons

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The Grand Lodge of Oregon has adapted the original work 'Simple Answers to Leading Questions' for use by the Brethren in a local public awareness campaign.

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You can read a lot more, about Freemasonry by subscribing to their *The Midnight Freemason*. I can't publish everything they put on the web. It would be nice if everyone could just subscribe to them. They put out a lot of information each month. You may not agree with everything they say, I don't, but it's all a fresh, different view of Masonry.



The Midnight Freemason



THE MIDNIGHT FREEMASONS

A group of Master Masons talk about topics of Masonic interest--each from their own unique perspective. You'll find a wide range of subjects including history, trivia, travel, book reviews, great quotes, and hopefully a little humor as well on topics of interest for Freemasons and those interested in the subject of Freemasonry.

Midnight Freemasons- We're Still Here

by Midnight Freemason Contributor
WB Darin A. Lahners



Awareness

I was in a local gas station here in the booming metropolis of Saint Joseph, Illinois, when the clerk remarked, *"The Masons? I didn't even know you guys were still around."* It took me a minute to realize that I was wearing one of my shirts from Bro. Carl Hern's company Ascended Masters (Shameless Plug), which featured the Square and Compass on it. I quickly replied to him, "Yes, we're most definitely still around. If you're really interested in knowing more, let me know." As I'm in the gas station quite a bit, I figured he'd either ask or wouldn't. I've read here at this very blog several articles by my brothers in response to Bro. Lance Kennedy's article: *"The Decline of Freemasonry: A Data Analysis"*, in which he shows something that I had seen Bro. Jon Ruark give a presentation on in 2017, namely that the membership numbers are declining. I'm not writing an article to debate this. The cold hard math does show that if the rates of decline continue as they have been here in the United States, that our fraternity will be a showdown of its former glory. The conversation that I had with the clerk highlights one of the main reasons that we are declining. Hardly anyone knows that we're still around.

First and foremost, if the public doesn't know we exist, how can we hope to gain new members? In 2004, the Masonic Service Association of North America tackled the problem of Public Awareness and moving Masons into the 21st century.

(<http://www.msamna.com/downloads/abouttime.pdf>). Although I might not agree with all the points made in the report, I still think it features a lot of good information that was relevant then and is still relevant. The summarized the lack of awareness of Mason as such: *"Masons are not visible in the daily life of their communities. Their identity is frequently misunderstood and misrepresented in the press and by religious critics. There is a little reserve of positive memories of Masonic activity remaining in our communities. Within eye and ear*

range of the public, Masons have failed to perform what they profess; consequently, they have lost their significance within the context of community.”

Speaking from my own experiences as a Worshipful Master, one of the main problems that exist at the local lodge level is the engagement of its own membership when it comes to trying to do community outreach. When you have say 10 – 20 members that are fairly active in the lodge, meaning that they occasionally or always show up for meetings, but only 2 of them show up for events that you we planned and the membership had voted in favor of at a meeting; then it’s no wonder that we aren’t visible. Even when we do something that should gain some community visibility, like when we gave out a Community Builder’s award where the lodge selects a local citizen that has impacted the lives of much of the community and holds a dinner in their honor, we’re not capitalizing on the opportunities that it presents. The lodge might be posting it on social media, but we’re not inviting the rest of the community to celebrate the achievement. The lodge hosts the honorees family and lodge members at a local restaurant, when it should be having the dinner at the local lodge, and it should be inviting the public to dine with them, and it should be using the opportunity to show off the lodge and to gain potential membership. Such an event shouldn’t be happening once a year. The lodge should be doing community events on a monthly basis. However, when you’re not doing anything, or only doing something once a year, it’s no wonder that people don’t know we still exist.

Secondly, we have an identity problems. We’ve all heard the mantras, “Freemasonry is a peculiar system of morality, veiled in allegory and illustrated by symbols,” or “We make good men better,”, that that doesn’t quite explain to the average man what we really are about. Reliance on a catchphrases to bring in potential members doesn’t convey what we as an organization are trying to accomplish. In fact, I think it is a banal attempt at marketing ourselves. If you want people to know you exist as an organization, the organization needs to be actively marketing itself and it has to agree on a definition of what it wants to represent. We can’t expect bumper stickers that say: “2B1Ask1” to send potential members to our doors. We can’t continue to take a passive approach and expect our membership numbers to reverse, we need to actively market ourselves and what we represent.

As the MSANA report states: *“Under perfect circumstances, the public would know Masons according to the following observable accomplishments:*

- *Building community based on shared Masonic values*
- *Constructing a positive environment for personal growth*
- *Encouraging education, idea sharing, and open discussion*
- *Welcoming diversity across religious denominations, ethnicity and age*
- *Growing leadership ability*
- *Establishing the relevance of Masonic values to contemporary life*

- *Advocating concern for the well-being of other Masons and their families*

Ideally, Masons would be defined as members of a fraternity, which fits the following descriptions:

- *Masonry is a serious men's organization, dedicated to self-improvement coupled with community involvement.*
- *Masonry is a provider of camaraderie, trust in each other, instant fellowship, and brotherhood.*
- *Masonry brings together a group of people who emphasize individual excellence.*
- *Masonry is a provider of an atmosphere of inclusiveness."*

How do we as a fraternity convey the above ideas to the public? We need to start actively promoting the above ideas via a mass marketing campaign sponsored by each individual state's Grand Lodge but also at a grass roots level by each individual lodge. At the state level, I'm taking newspaper adverts, radio and television advertisements, as well as ads on Social Media and the internet. At the local level, lodges need to show themselves as an active force in the community, as well as using social media to promote and advertise or lodges. As the MSANA report states: *"Freemasonry's significance to our culture is timeless and offers a major stabilizing influence within our communities. The Masonic identity needs to be understood and observed by the following:*

- *The general public, specifically the individuals who seek knowledge about themselves and their humanity.*
- *Our existing members*
- *Potential members who need information about the fraternity's benefits*
- *Members of the media community*
- *Religious leaders who need to understand the distinction between Masonry and religion*
- *Civic leaders"*

The only way to make all of the above parties understand our identity is to market it to them. Yes, I'm discussing an expenditure of a substantial amount of money, however I believe that we are at the point where the old adage, *"you need to spend money to make money,"* applies. If our Grand Lodges want to remain in existence and reverse the trend of declining

membership, we need to abandon the old idea that we can't or shouldn't actively market ourselves. I'm not saying that we need to stop guarding the West Gate, we need to make sure that is still done, however we need to make ourselves known so that more men will at least approach it.

Furthermore, as part of this advertising, we need to stress how important the below values are for men today. As the MSANA report says when discussing the benefits of Freemasonry in the 21st century world: *"Masonry offers an opportunity for a principled way of the life rooted in the following Masonic values:*

- *Integrity*
- *Diversity*
- *Inquiry*
- *Community*
- *Vitality*

Masons are men who build community through brotherhood that is based on a principled lifestyle. A Mason's life is deeply rooted in a system of values. Masonry cannot be kept inside the individual; it is a philosophy of fraternity that must be shared in action through numerous experiences, which are lodge-based, personal, and professional."

I would substitute personal development in place of inquiry. I don't see the act of asking for information as being one of our values. Instead, I see personal development more in line with our values. Personal Development covers the activities that improve awareness and identity, develop talents and potential, build human capital and facilitate employability, enhance the quality of life and contribute to the realization of dreams and aspiration. I personally have observed in my children a lack of certain life skills, for example, although I've shown him numerous times, I doubt highly that my 18-year-old son could change a tire. As another example, my 16-year-old son can't cook a simple meal for himself. Sure he can microwave a meal, boil an egg, and do other simple kitchen tasks, but if I asked him to cook me a hamburger or pancake for instance, there's a good chance that he couldn't do it. Freemasonry can be marketed in such a way to younger generations to show them that Masonry can be marketed in such a way to younger generations to show them that Masonry can help teach them these life skills, either from the experience of being with older men who know these things, or by outright setting up workshops to teach them.

As a district education officer serving the Grand Lodge of Illinois, I know that Masonic education doesn't need to be just focus on Freemasonry. Anything that teaches an individual how to be a better person falls under Masonic Education. If we can capitalize on filling a void in young men's lives where we teach them not only basic life skills but instill in them values

that we as a society are lacking; I truly believe we can turn the tide. However, that again requires marketing a brand which highlights Masonry's ability to teach these skills and values.

One thing that the MSANA report points out which we need to use to our advantage in marketing is what they call tangible and intangible resources. The report states: *"Our Masonic resources are great! Our resource management skills are rusty."* Personally, I couldn't agree more. To be honest, I never thought much about the great number of resources we have at our disposal as a fraternity. According to the report:

"Tangible resources may include the following:

- *Existing physical structures*
- *Network of over one*
- *Extensive North American geographic*
- *Lodge facilities with their community centrality—kitchens, libraries, collections, artifacts, exhibits, archives*
- *Existing programs*
- *Masonic clinics and hospitals*
- *Current Masonic publications*
- *Phone and e-mail networks*
- *Lodge-based websites*
- *Financial assets (even if limited)*
- *Contemporary books and films*

Also consider the following examples of **Intangible** resources:

- *Our good name for doing good works*
- *Centuries of history in multiple countries*
- *Individual talents of each brother*
- *Historical and contemporary cultural associations*
- *Community relationships*
- *Family links*
- *Educational and arts partnerships*
- *A legacy of leadership*
- *Respected values system*
- *Tradition of diversity*
- *Rituals*

- *Mystery*
- *Symbols*
- *Opportunities for self-improvement*
- *Fellowship*
- *Recent positive media exposure through books and films*
- *Community history”*

Having so many strong resources at our disposal, we should be able to use them to recruit new members. However, once again, it requires a buy in from all of our membership. Lodges that sit empty except for the nights of their stated meetings are doomed to fail. We need to use our lodges for more than Masonic activities. We need to turn them into communal spaces, where other local organizations can meet in peace and harmony. Forming lasting and strong relationships with organizations like the Boy Scouts of America, Parent Teacher Associations, Rotary Club, among others. This can only help- give the local lodge positive PR and word of mouth advertising, but maybe also help in recruitment. Men who sit month after month in a lodge room during a PTA, BSA or Rotary Meeting can't help but wonder what goes on in the lodge room during a Masonic Meeting, and then due to natural curiosity will want to know more.

Ultimately, the onus is on each and every one of us to advertise Freemasonry. We need to make sure that in our actions that we are setting an example for other men to follow. We need to make sure that our words, both verbal and written are carefully chosen. We must be what we promote ourselves to be. When we wear the square and compass, we must be sure to act according to what they represent. Most importantly, we must make sure that we are as a fraternity adding value to men's lives. As the MSANA's reports call to action states: *“Now, we must move forward both individually and fraternally. We encourage you to think carefully about how you invest your time, which is everyone's most valuable asset, and we ask that you use your time on programs and actions that are uniquely Masonic. As we work together, we must ask each other how a program, a meeting, or an event improves and demonstrates our experience of being a Mason. We have not a moment to lose.”* We need to make sure that people are aware that we're still here, and most importantly, that we're not planning on going anywhere.

~DAL

WB Darin A. Lahners is the Worshipful Master of St. Joseph Lodge No. 970 in St. Joseph and a plural member of Ogden Lodge No. 754 (IL), and Homer Lodge No. 199 (IL). He's a member of the Scottish Rite Valley of Danville, a charter member of the new Illinois Royal Arch Chapter, Admiration Chapter No. 282, and is the current Secretary of the Illini High Twelve Club No. 768 in Champaign – Urbana (IL). He is also a member of the Eastern Illinois Council No. 356 Allied Masonic Degrees. You can reach him by email at darin.lahners@gmail.com.

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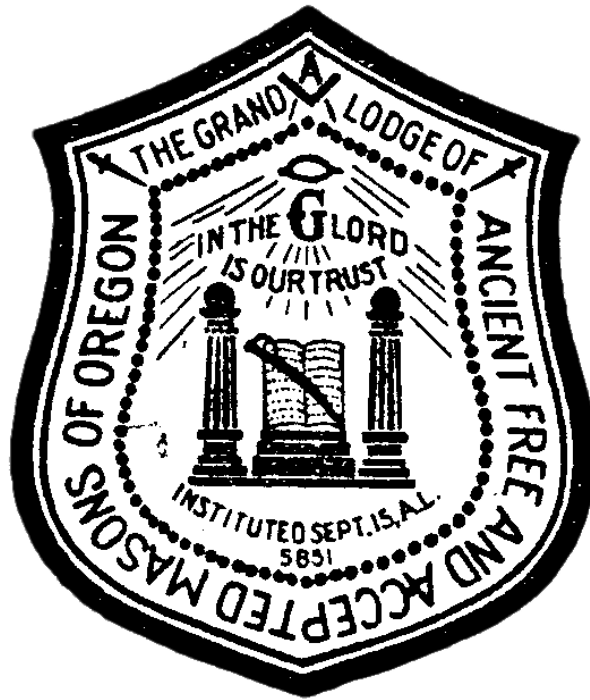
www.masonichosting.co.uk/Ashlar/

TODAY in Masonic History:

Let's Go To Lodge Tonight



How is your memory? Can you name these three Brothers? Send them to the editor. richard_candy@msn.com



CHAPTER ONE HUNDRED TWO
JULIUS MARION SWANSON, GRAND MASTER,
1960-1960



Julius M. Swanson was born June 21, 1903 at Igerna, California, near Sisson (now Shasta City), the son of Carl E. and Margaret Swanson. The family moved to Cascade Locks, Oregon, where he attended the Public Grade School, and the family moved to Tacoma, Washington, where he completed his Grade and High School education. In 1918, the family moved to North Bend, Oregon.

Julius M. Swanson married to Violet Louise Johnson of North Bend on April 26, 1924, and one daughter, Janice Louise, was born to this union on March 7, 1946.

He was in the fuel business at Empire, Coos County, for thirty years, and he combined that occupation with civic duty by serving on the Empire City Council for sixteen years, which period included three years as mayor.

Julius M. Swanson was made a Master Mason in North Bend Lodge No. 140 on August 1, 1944m and he served as Worshipful Master of the Lodge in 1952. He was elected Junior Grand Warden in 1957, advanced each year thereafter, and was elected Grand Master in 1960.

One Hundred Eleventh Annual Communication, At Portland, 1961

Grand Master Swanson opened the Grand Lodge, in Annual Communication, on June 14, 1961, with representatives present from 187 Chartered Lodges.

R.W. Brother Lyman C. Palmer, Senior Grand Warden reported upon the Educational Fund and disclosed that during the Grand Lodge year, 43 children had received educational assistance and a total of \$13,340.00 had been expended. The unexpended earnings from the Fund amounted to \$13,267.64 which when added to the principal produced a new fund total of \$509,310.47. The Grand Lodge Educational Fund is an Endowed Fund and is irreducible, made so by an Oregon Supreme Court decision, in answer to a court challenge at the Grand Lodge's request. This procedure is covered in more detail in Volume 1 & 2 of the History.

Grand Master Swanson, in his report to the Grand Lodge, said as follows:

"The masonic and Eastern Star Home at Forest Grove is in dire need of adequate financing and I have worked with the Home Endowment Committee headed by Chairman M.W. Brother Worth Harvey, and his committee toward that end. Pictures of the Home have been offered for sale to the Lodges that they may better acquaint the Craft with the Home. An incentive program will be implemented next year to try to induce the Craft to participate in the Home Endowment program. Immediately after election on Thursday, June 15, transportation will be provided to take you to the Home so that you may become better acquainted with our Home. If you make this, I am sure you will be impressed with the care Freemasonry is providing for the Elder Masons of Oregon and to their survivors. Please make this visitation."

Many Lodges still display these pictures of the Home, but adequate funding was a problem for the rest of the country. The pressures were building and costs continued to rise as the Masonic and Eastern Star Home was beginning to feel its age.

Grand Master Swanson attended the celebration of the Centennial of Champoege Lodge No. 27, Canby, on September 17, 1960, and he also attended the Centennial of Thurston Lodge No. 28, Harrisburg, on October 22, 1960. He also attended the outdoor meeting of Crater Lake Lodge No. 211, at Crater Lake, on August 6, 1960, and the Annual Meeting of Burns Lodge No. 97 at Malheur Cave, on August 27, 1960.

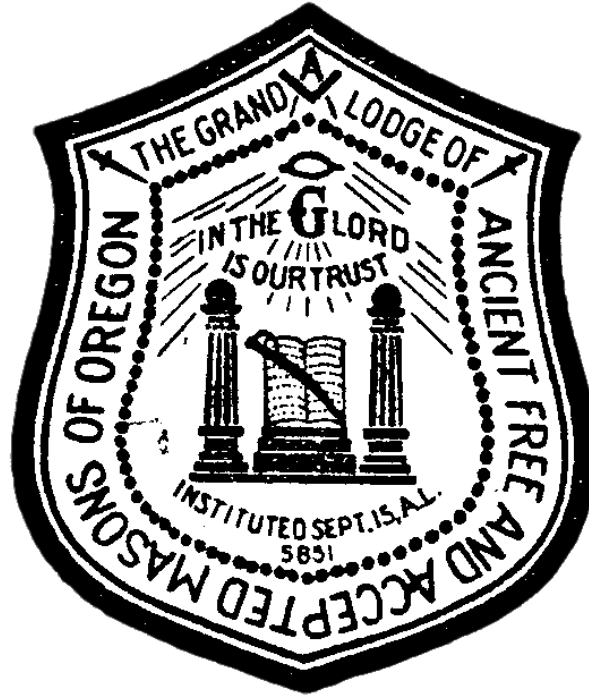
Grand Lodge on June 16th adopted amendments to the Code, which had been approved by the Jurisprudence Committee and the Finance Committee, pertaining to funds for the Masonic and Eastern Star Home and the General Fund of the Grand Lodge. Section 155-2a Three dollars and fifty cents (\$3.50) per year for each Master Mason reported in the Annual Returns of each Lodge and not relieved from payment as provided in Sec. 254, Sub-division 3(a). Section 157-9 (a) One dollar (\$1.00) to the General Fund, and Section 157-9 (b) Three dollars and fifty cents (\$3.50) to the Home Operating and Maintenance Fund.

Grand Lodge also adopted the Finance Committee Report and authorized an assessment of 25 cents per member, added to the statutory per capita tax, for each of the ensuing four years. Making an eventual total of \$1.00 per capita added tax, for the purpose of payments to the Endowment Fund of the George Washington Masonic Memorial.

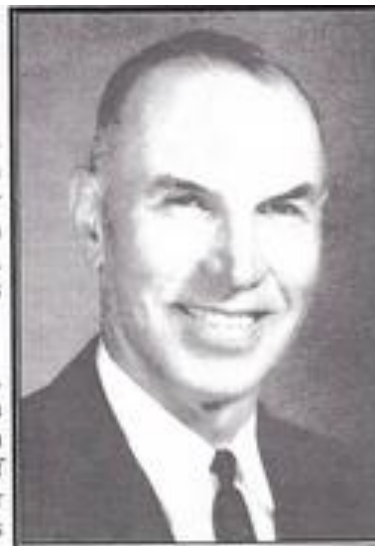
The report by the Committee on Arrangements for the trek to the Masonic and Eastern Star Home, disclosed that 250 had registered for the trip. Five fully loaded buses left the Masonic Temple about 3:00 p.m. on June 16, and many Brethren and their wives left for the Home by private cars. The busses arrived at about 4:00 p.m. and a very delicious dinner was served at the recreation area shortly after. After the dinner, groups of 12 to 15 persons were conducted through the Home by specially instructed guides. Some 300 people participated in the dinner and tour of the Home. This was the first visit to the Home by most of those present, and the committee felt that much benefit resulted from their experience.

On June 16, 1961, the Grand Lodge adopted a resolution empowering and directing the Grand Master to appoint a committee to study the feasibility and desirability of erecting a suitable office building for the administrative headquarters of the Grand Lodge, on the Home-site property, now only partially occupied by the Masonic and Eastern Star Home. The objective of this resolution was exploratory only, to determine if an actual saving in cost of annual overhead was sufficient to warrant the investment entailed, as compared with the rental space in the Portland Masonic Temple for the Grand Lodge of Oregon which was being used at a considerable annual cost.

Grand Master Swanson convened the Grand Lodge on October 9, 1960, in Salem for the purpose of dedicating the new Masonic Temple of Vista Lodge No. 215; approximately 150 Master Masons and their ladies from the surrounding area were present.



CHAPTER ONE HUNDRED THREE
HOWARD CLAIR BELTON, GRAND MASTER,
1961-1962



Howard C. Belton was born on a farm near Algona, Iowa on January 2, 1893 one of three sons of Atlas L. and Lula Hofius Belton. He completed his grade school education and two years of High School at Algona. In 1910, his family moved to Gardena, California where he graduated from High School in 1911. He then came to Oregon and entered Oregon Agricultural College, later renamed Oregon State University, and graduated in 1915 with honors from the School of Agriculture.

He married Mae Castle Brown in October 1917, and together they started farming on land near Canby and farmed on the same area for 44 years. Four children were born to this union: Arthur Leet, George Howard, Margaret Nee Birkemeier and John Clair. They have eight grandchildren and two great grandchildren.

In January 1960, Governor Hatfield appointed Howard Belton to serve out the remaining term of State Treasurer. It was therefore necessary for Howard Belton to move to Salem and the farm was leased to a nephew. In November 1960, Howard was elected for a full four-year term as State Treasurer.

Howard Belton was very active in public affairs. He served many years as a school director a telephone director and as an officer in an insurance company. He served as a member of the State Library Board of Trustees, as a member of the Chamber of Commerce Board of Directors for the Salem area and Chairman of the Salvation Army Advisory Board. He served as State Representative in 1933-1935, as a State Senator for five terms, 1939-1959, and was President of the State Senate in 1945.

He was made a Master Mason in Champoege Lodge No. 27 in Canby on January 3, 1920 and served as its Master in 1931. Howard Belton was dual member of Research Lodge of Oregon No. 198. In 1970, he received his Fifty-Year Emblem and joined that select group of Master Masons who have served our fraternity for fifty years.

Howard Belton was elected Junior Grand Warden from the floor in 1958, advanced regularly thereafter, and was elected Grand Master in 1961. After leaving the Grand East, he remained active in the affairs of the Grand Lodge.

One Hundred Twelfth Annual Communication, At Portland, 1962

Grand Master Belton opened the Grand Lodge, in Annual Communication, June 13, 1962, with representatives present from 179 Chartered Lodges.

Grand Master Belton's report to the Grand Lodge disclosed that despite the fact that his time was limited by his State duties, he had expended ample time and energy on the various facets required of a Grand Master. To conserve time the 39 district meetings were combined into

eleven Regional meetings. He noted that, "It is my conviction that the broader acquaintance and opportunity for fraternalism has proven helpful and has justified the change."

In his addresses at the district and other meetings, he had stressed the theme of applied Freemasonry, which involves the application of the philosophy of our Order in civic but fail to put them into practice in our daily contacts with society, then in all intents and purposes we are hiding our light under a rock.

The Grand Master reported the deaths of two Past Grand Masters, M.W. Brother Lansing, April 19, 1962 and M.W. Brother C. Winslow, May 23, 1962. Grand Lodge funerals were held for both of these distinguished Master Masons and in both cases the funeral rites were pronounced by M.W. Brother Ernest Bolliger and M.W. Brother Enoch Carlson.

Grand Master Belton on June 26, 1961 advised the Oregon Military Lodge U.D. Frankfurt, Germany:

"That it would seem the part of wisdom to restrict membership in Oregon Military Lodge U.D. to the members of the U.S. Armed Forces stationed in Germany, and not to accept petitions from German Nationals."

In closing his report, Grand Master Belton said as follows:

"I have no desire to be known or thought of as a prophet of Doom and Gloom. I prefer to play a more optimistic roll, but I would be false to you and to the office, which I occupy if I failed to point out some of the false standards prevalent in society today. The importance of maintaining and strengthening the moral and spiritual values upon which Masonry and all free society, rests cannot be over emphasized. Past history and the Great Light that rests on the altar of Freemasonry should leave no reasonable doubt of the fate of those who ignore or disregard those time-tested, true and enduring values. Masons are trained in leadership. They have been taught the value and importance of individual initiative. They should be the first to recognize and resist the trend toward apathy and indifference, for there are those among us who would have us forge the chains and snap the locks that may bind society in slavery. We must not be so bound. As Masons, we should resist with all our being those influences that tend to divide and dull our perception. And so, my Brethren, I exhort you to be on guard."

The report of Grand Secretary Proudfoot discloses matters of interest. At the close of fiscal year, April 30, 1962, disbursements from the earnings of the Grand Lodge Educational Fund amounted to \$13,270.00 and the principal of the fund had grown to \$523,646.68, which included \$14,336.21 of unspent earnings. Three hundred twenty-one Life Membership Certificates were issued during the fiscal year, bringing the total to 7,659, and the total amount of the Life Membership Fund was \$966,203.89, an increase of \$41,396.00. During the past year in recognition of their standing in the Masonic Fraternity for 50 years or more, 120

Master Masons received Fifty-Year Emblems, making a total of 1,824 that had been presented since the inception of this program in 1930. Grand Master Milton Meyers introduced the subject to the Grand Lodge and recommended that a suitable emblem at a cost of not over \$5.00 be devised and the Committee of Instruction prepare a suitable presentation ceremony.

The Grand Secretary's report also included important data pertaining to membership in the Grand Jurisdiction. During the calendar year of 1961, 810 Master Masons had been raised, 427 Master Masons had been dropped N.P.D., 894 Master Masons had died, the net loss of membership was 383, and the total membership was 43, 789. Expenditures by the Grand Lodge for Charity during the fiscal year amounted \$224,504.33 or \$5.13 per capita on the entire membership of the Grand Jurisdiction.

M.W. Brother Roy W. McNeal, P.G.M. presented a eulogy for M.W. Brother L. Lansing. M.W. Brother Leslie M. Scott presented a eulogy for M.W. Brother C. Winslow.

M.W. Brother Edward B. Beaty, P.G.M. presented his report on Foreign Correspondence covering many timely subjects. There was one subject that was very dear to M.W. Brother Beaty, namely youth organizations. M.W. Brother Beaty, an active member of the Grand Council of DeMolay in Oregon, presented a number of different remarks from Grand Lodges relative to the youth movement. A portion of one report follows:

"Often we are asked 'What is DeMolay?' It is a group of boys or young men between the ages of fourteen and twenty-one. What are they doing beyond active in athletics and social affairs? This is the answer: they are studying the art of clean living, good citizenship, love of parents, supporting the Public School, and everything which goes to build a good world in which to live.

"Another factor which has contributed to the awareness is the attention being focused on youth by various agencies dedicated to the fight against the growth of Communism in this Country. During the recent Anti-Communist School conducted in Los Angeles, a great deal of time was spent in exposing the Communist efforts to infiltrate and influence youth groups. Dr. Schwartz, the man responsible for the School' success, stated in one of his stirring addresses that the Communist effort had infiltrated a great many stirring addresses that the Communist effort had infiltrated a great many free of the Communist influence was the Masonic DeMolay movement. It should emphasize the need for a growing support of the Order of DeMolay by the Masons of California."

There is a great need to stimulate support for the youth groups by the Lodges of Oregon. The DeMolay Chapters, Rainbow for girls and the International Order of Job's Daughters are organizations for youth that play a vital part in education young boys and girls, and to some day guide and protect these United States. These groups do not expect the Lodges and Chapters of the Masonic Order to support them in a financial way; they are quite able of

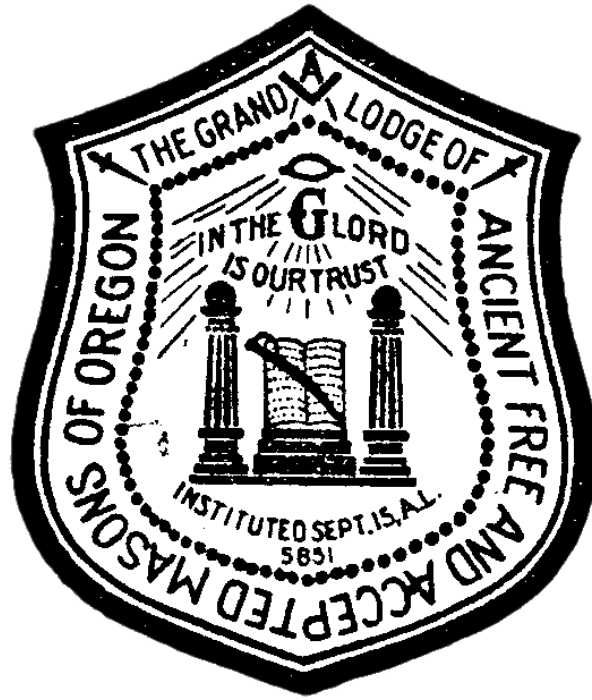
taking care of their own finances. They do however stand in great need of the interest and encouragement of the members of the Masonic Lodges, who by attending their meetings and displaying interest in their activities can stimulate these boys and girls to greater activity. Personally, I can assure you that attending these meetings will stimulate you because these young people conduct their work with enthusiasm and vitality, which cannot fail to impress members of the Masonic Order.

R.W. Brother Earl T. Newbry, Junior Grand Warden reported on the Educational Fund. It disclosed that 47 children from 22 Lodges received educational assistance with a total expenditure \$13,270.00. This money is derived from interest income of the Grand Lodge Educational Fund. The unexpended revenue, less administrative expense, is added to the principal.

R.W. Brother Martin S. Sichel, District Deputy Grand Master of District No. 1 and Coordinator of the Masonic Blood Bank reported that 568 pints of blood were donated and 304 pints had been disbursed from May 1, 1961 to April 30, 1962. Fifty-two patients in various hospitals in Oregon, Washington and California benefited from these donations; made on behalf of 47 Oregon Lodges, which is slightly more than 24% of the Chartered Lodges in this Grand Jurisdiction.

The report of the Dispensation and Charter committee disclosed that Oregon Military Lodge U.D., Frankfurt, Germany for the period of April 7, 1961 to April 6, 1962 had conferred 16 Entered Apprentice Degrees 14 Fellow Craft Degrees, and 11 Master Mason Degrees plus 7 courtesy degrees. Their contributions to charity were: Masonic & Eastern Star Home Endowment Fund \$330.00 Christmas Pin Money Fund \$50.00 and Miscellaneous \$205.24. The committee recommended that the dispensation be continued because of their excellent record of service to Freemasonry and compliance with the requirements of the Grand Lodge of Oregon.

The report of the Home Endowment committee disclosed that on April 30, 1962 the Home Endowment Fund had total assets of \$1,754,922.97. The gain in the fund during the past Masonic year was \$133,676.37.



CHAPTER ONE HUNDRED ONE
LYMAN CRAWFORD PALMER,
GRAND MASTER,
1962-1963



Lyman C. Palmer was born in Albany, Oregon, March 11, 1904, the eldest son of Leslie M. and Jennie Crawford Palmer. He was educated in the Public Schools of Albany and after graduating from high school attended the University of Oregon. He spent twenty years with the Railway Express Company. This was followed by time in the Insurance business, and then he became a real estate appraiser for Lane County.

He was made a Master Mason in McKenzie River Lodge No. 195 on October 24, 1929 and served as Master in 1937. He later served as District Deputy Grand Master of District No. 9. He was elected Junior Grand Warden in 1959, advanced each year thereafter, and was elected Grand Master in 1962.

One Hundred Thirteenth Annual Communication, At Portland, 1963

Grand Master Lyman C. Palmer opened the Grand Lodge, in Annual Communication, on June 12, 1963 with representatives present from 186 Chartered Lodges.

Grand Master Palmer reported on the membership of our Grand Jurisdiction as follows:

“Our membership continues to decline. There were 44,546 members on December 31, 1958, which was an all-time high. Four continuous years of decline have resulted in a net loss for the period of approximately 1,350 members and the end is not yet before us. More than this, the percentage of loss increases each year, being greatly accelerated in the year 1962. Is this inevitable aftermath of “short and shell” prosperity and subsequent “boom” years? The Grand Master believes it to be so, and his opinion can be corroborated by historical analysis. The inevitable trend should not be considered with dismay and alarm, for our primary objective is always “more Masonry in Men” and not “more Men in Masonry.”

He reported that he had appointed a committee consisting of M.W. Brother Clarence D. Phillips; Chairman, R.W. Brother John J. Murchison, Vice Chairman, and W. Brother George C. Willman Jr. They were to complete an analysis of the trend of Freemasonry in West Germany and to determine if the position of the Grand Lodge of Oregon in West Germany was Masonically tenable.

W. Brother Robert Dodge, Grand Orator presented a very scholarly oration on Freemasonry and education entitled "A Masonic Design." It is recommended that all Master Masons read and study this oration because it is written with reference to the times in which we live. It also explains how Freemasonry in Oregon has played an important part in public education in the earliest days of Oregon. There is much work ahead for all thinking Masons on the subject of education of the children of our state, and there is a need for members of the Masonic Fraternity to take an active part as legislators, School board members, city and county officials.

"We must seek for the truth, and we must take action to disseminate it. We must act with moral and intellectual integrity. As Masons we must demonstrate by our words and actions that moral individualism can still be a vital force in designing the future of America."

M.W. Brother Enoch B. Carlson, Honorary Past Grand Master and Grand Marshal, died in Portland on March 7, 1963, at the age of 76. South Gate Lodge No. 182 performed the Masonic Funeral Service. Brother Johnny Carpenter, Mt. Tabor Lodge No. 42 was Orator. On June 12, 1963, M.W. Brother Clarence D. Phillips, P.G.M., delivered splendid eulogy for M.W. Brother Enoch B. Carlson.

On June 13, 1963, the Grand Lodge amended a resolution adopted in 1930 that had established the policy of presenting Golden Emblems to 50-year masons to make presentations a part of the Masonic Code.

A special Committee on Dispensation for Oregon Military Lodge U.D. reported on the August 1962 request by Dr. Theodore Vogel, who in a letter to the Grand Secretary of Oregon asked that the dispensation for Oregon Military Lodge U.D. be terminated at the close of the Masonic Year 1962-1963, or to transfer the jurisdiction of the Lodge to the Grand Lodges of Germany.

This special committee consisting of M.W. Brother Clarence Phillips; Chairman, R.W. Brother John J. Murchison, Junior Grand Warden, and W. Brother George C. Willman, Past Master of Oregon Military Lodge, reported as follows: (Partial Report made here)

"From these many sources of information, most of which are quite reliable, it is the opinion of your committee that there is still considerable controversy among the various Grand Lodges of Germany, apparently some personal acrimony, some of which may be the result of personal ambitions. There is even some indication that the German Grand Lodges would like to have the Masonic fees coming into their treasury, Apparently, there are five Grand Lodges in Germany, - - - There has been some effort to join these Lodges into one Grand Lodge, but there is still controversy as to the consolidation, into one Grand Lodge, but there is still controversy as to the consolidation, the terms thereof, and the officers and their authority. In view of these uncertainties and the present controversies among the German Grand Lodges, and in view of the fact Oregon Military Lodge U.D. is only to serve Americans in the armed

forces, it would appear to be most unwise to either withhold the dispensation or transfer the jurisdiction to Germany.

“Furthermore, it has been ascertained that the Oregon Military Lodge U.D. is on American Territory used for military purposes, and which arrangement between the two countries cannot be changed except by consent of both countries. In other words Oregon Military Lodge U.D., is situated just the same as if it was on American soil.

“It was contemplated when Oregon Military Lodge U.D. was organized under dispensation that it would only be a temporary Lodge, and that when American armed forces were withdrawn from that area in Germany, that the dispensation would be withdrawn. However, the Lodge has and still is fulfilling its purpose among the American soldiers and service men, and has been of substantial help in rehabilitating Freemasonry in Germany.

“Your special committee strongly recommends that the dispensation to Oregon Military Lodge U.D. in Frankfurt, Germany, be renewed, as requested by the Lodge, and that the Grand Secretary make suitable reply to the United Grand Lodge of Germany.”

The above report was accepted by the Grand Lodge and was referred to the committee on Dispensations and Charters who recommended that the Dispensation be continued and their report was accepted.

The report of the Public School committee disclosed that annual reports from 59 lodges indicated that progress on the various aspects of the program was making some headway. One hundred twenty-four Lodges reported the appointment of a Public School committee.

Volume 1 & 2 of the History of the Grand Lodge, which covers the period of 1846-1951, inclusive, was printed and each Lodge received a copy.

The Jurisprudence Committee reported on the amendment of Section 302, subdivision 5, which was adopted. It read as follows:

“Use of Masonic Name or Emblems Forbidden. To use, or to be a party to the use, for the purpose of advertisement, of the Masonic name, or emblem, or those of orders generally known as Masonic bodies or a part of the style and title or designation of any business firm, concern, company, association, enterprise, or calling; organized or conducted for profit or for a livelihood.”

The Jurisprudence Committee approved the Resolution requesting the Grand Lodge to sanction the organization and operation of a Southern Pacific Square and Compass Club in Eugene, Oregon, as provided under Section 228 of the Masonic Code.



1736–1986



*Historical Sketch
of the
Grand Lodge of Antient Free and
Accepted Masons of Scotland*



BROTHER J. M. MARCUS HUMPHREY OF DINNET
GRAND MASTER MASON

THE GRAND LODGE OF SCOTLAND

Historical Sketch 1736-1986

Conclusion: THE GRAND LODGE OF SCOTLAND-

Diplomas were first issued to Intrants by Grand Lodge in 1768, but these did not become mandatory until 1862. However, individual Lodges had issued their own diplomas until Grand Lodge prohibited them in 1848.

There were no formal relations with other Grand Lodges until 1772 when a letter was received from the Grand Lodge of England (Ancients) with a copy of the following resolution which they had adopted: That it is the opinion of the Grand Lodge that a brotherly connection and correspondence with R.W. Grand Lodge of Scotlant will be found productive of honour and advantage to the Fraternity in general." This was followed in 1785 and 1796 by the opening of fraternal correspondence with Berlin and the Grand Lodge of Ireland.

At the Quarterly Communication on 3rd May 1784, a petition was received from several Scottish Masons who had been commissioned by the Empress of All the Russias to settle in her capital, praying for a Charter of Erection for a Lodge at St Petersburg under the name of the “Imperial Scottish Lodge of St Petersburg; and this was granted.

On 7th November 1784, a Charter was granted to the brethren of Lodge Pythagoras Kilwinning, Antigua, hitherto holding from Lodge Mother Kilwinning – at that time the latter was not a member of Grand Lodge.

In 1787 a Charter was granted to a Lodge at Aix-en-Provence under the title of “La Douce Harmonie”, and this was followed by several other new Lodges in France. By November of that year there were sufficient Lodges for Brother Louis Clavel, the Master of the Scottish Lodge at Rouen, to be appointed Provincial Grand Master over all the Lodges in France holding of the Grand Lodge of Scotland.

With the development and expansion of the cities and towns of Scotland at this time, Masons were involved in the laying of foundation stones at numerous buildings, bridges and the like, and this was a feature of Masonic life until the middle of the following century.

It is sometimes forgotten that for the first hundred years of the existence of Grand Lodge a considerable army was required to deal with the constantly recurring unrest and insurrections at home and abroad, and this led to a number of regiments obtaining travelling Charters or warrants from the three Grand Lodges. The first was issued by the Grand Lodge of Ireland to the 1st Regiment of Foot — later the Royal Scot — in 1732, and under it 352 brethren were admitted before the Colonel of the Regiment ordered that the warrant be given up in 1847. The Grand Lodge of Scotland issued comparatively few travelling Charters compared with the other two Grand Lodges, Ireland being the most prolific, but many remained in force for a very short time. This was in some cases due to all the Regiment’s Masonic papers and paraphernalia being lost in the course of a campaign and for similar reasons, and not because of lack of interest in Masonry. Indeed these travelling Charters or warrants can rightly be given credit for spreading Freemasonry in the countries where the army served — and not merely among the members of the regiments.

Some of the Charters were issued to regiments of militia, and when they were disbanded or returned to their bases on the cessation of hostilities a number of them had the Charters altered from travelling to stationary, and some are still working as such. Examples are Edinburgh Defensive Band, No. 151, Ayr St Paul, No. 214, and Forfar and Kincardine, No. 225.

From 1792 until 1816, there was considerable unrest due to the “Highland Clearances”, with serious riots erupting which had to be contained by the military. For example this caused such displacement of the population in Orkney and Shetland that three Lodges became dormant.

Until 1792 many Lodges did not restrict themselves to what are now known as “the three established degrees of Freemasonry”, and some worked the degrees of the Royal Arch, Knights Templar and others without incurring any severe censure from Grand Lodge, but in that year Grand Lodge “fulminated” against all degrees of Masonry except those of St John, and forbade the daughter Lodges to practise any others. It would appear that not all Lodges paid attention to this prohibition because on 26th May 1800 Grand Lodge found it necessary to remind the Lodges that the “three great Orders of Freemasonry, and those alone, of Apprentice, Fellow-craft and Master Mason, being the

Ancient order of St John" were to be practised on penalty of censure or forfeiture of their Charters. It was also decided to print the resolution and send a copy to every Lodge — there was to be no excuse for non-compliance thereafter! A reason for this instruction to Lodges was that under the Unlawful Societies Act, 1799, Grand Lodge undertook to certify each year that all Lodges under its authority were conducted "within the meaning of the Act", and they could not do so if a Lodge continued to work a degree which, officially, was unknown to Grand Lodge.

Trouble at the turn of the century involved two assassination attempts on King George III, and there were also plots uncovered against the Government. These events and the start of the Napoleonic Wars in 1799, led to the Unlawful Societies Act which would have meant the closure of all Lodges, along with all secret societies, but for the intervention of the Earl of Moira and, subsequently, the Member of Parliament for Ayrshire, Colonel William Fullarton. This Act, or rather the mis-interpretation of it, affected the conduct of the "Edinburgh Rebellion" of 1808 to 1813, which was the subject of an article in the Year Book of 1977. It also caused alarm in the independent Lodges when it appeared that only Lodges chartered by Grand Lodge and the English and Irish Grand Lodges would be exempt from the provisions of the Act, until Colonel Fullarton was able to obtain an amendment which exempted them also.

After an interval of sixty-four years Mother Kilwinning, with the Lodges which she had chartered and were still active but independent, returned to Grand Lodge, but only after much negotiation which culminated in the 1807 Agreement.

It was reported in 1809 that on 18th August, St Cecilia's Hall in Niddry Street, Edinburgh, had been purchased by the Substitute Grand Master and two other brethren on behalf of Grand Lodge for the sum of £1,400, and this purchase "was unanimously approved of". After conversion of the building was consecrated by the Earl of Moira, Past Grand Master, on 21st November 1809, the Grand Lodge met there until 1844 when the building was sold to Edinburgh Town Council for £1,800. From that date Grand Lodge had no permanent meeting place until a site was purchased at 96 George Street in 1858 which, after development, was consecrated on 24th February 1859. In 1908 Grand Lodge resolved to demolish the building and rebuild on the same site and this, the present building, was consecrated on 7th November 1912. The cost of rebuilding was almost £32,000.

The Napoleonic Wars had an adverse effect on Scottish Freemasonry as, apart from the French blockade, the Americans passed an Embargo Act which prevented their vessels from sailing to foreign ports and this led to unemployment due to the closing of mills. The result was that a considerable number of Lodges became dormant.

As has been stated the original numbering of Lodges was authorised by Grand Lodge in November 1737. These numbers remained in force until 1771 when a revision took place, and the next revision was completed in 1816, with a final revision in 1826 when the numbers which are now current were allotted. There have, however, been various numbers inserted to accommodate Lodges such as Melrose St John, now number 1 which, on 25th February 1891, was the last independent Lodge to be chartered by Grand Lodge.



Lodge room for the Grand Lodge of England.

A feature of Freemasonry until about the end of the nineteenth century was the public processions accompanied by military bands. In this connection the centenary of Grand Lodge was celebrated on 30th November 1836 with a grand procession and banquet attended by one thousand brethren representing forty-six Lodges. The band of the Queen's Own Lancers preceded Grand Lodge officers while the 42nd Regiment of Foot (the Black Watch, the Royal Highlanders) and other bands accompanied the different Lodges.

As the Constitution and Laws of Grand Lodge had been approved on 3rd November 1834, it was decided in this centenary year to print and circulate them to all daughter Lodges for the first time.



Entry to Grand Lodge of England.

In the pre-Grand Lodge era and until 1846 benevolence was largely a local Lodge responsibility, but in that year the Fund of Scottish Masonic benevolence was proposed to be established and the recommendations which were unanimously approved have remained unaltered for all practical purposes to this day. These were basically that the Fund should be solely devoted to charity and intended primarily for Scottish Freemasons and their dependants.

A period of economic recession beginning about 1875 was the reason for heavy demands being made on the Fund of Scottish Masonic Benevolence which resulted in the establishment of the General Annuity Fund in 1888. In order to provide sufficient capital for the Fund various devices were used, the most successful being a Grand Bazaar in 1891 which produced the magnificent sum, especially in these days, of £14,441. So that this aspect of benevolence would continue, Grand Lodge decreed in 1899 that a collection for the Annuity Fund be taken at the Annual Installation of each Lodge of each Lodge. This collection for Grand Lodge benevolence is still the main source of income which is distributed to the beneficiaries of Scottish Freemasonry.

Grand Lodge is fortunate to have a substantial and valuable library which commenced in a small way with the donation of items by brethren and their widows about the year 1809, but the largest and undoubtedly the most valuable collection was donated by the widow of Dr Charles Morison of Greenfield who died in Paris in 1849. The history of this collection is of more than usual interest. It was originally formed by members of the Rite Ecossaise Philosophique under the auspices of Claude Antoine Thory, one of the most erudite Masons in Europe at the time. He founded a Lodge in 1776 with the Marquis de la Rochefoucault as Master and this Lodge was, in a sense, a precursor of Quatuor Coronati Lodge in London, being a Lodge of research and study. The Lodge purchased a house in Paris in 1779 to serve as headquarters of the Rite Ecossaise Philosophique, and a very fine library was collected of which Thory was appointed, in 1788, as a conservator for life. The library was partly pillaged during the French Revolution, but most of what was valuable in books, manuscripts and Charters was recovered and Thory augmented it from the library of the philathes, a Parisian Lodge of great repute which was wrecked by the Revolution. The Rite Ecossaise Philosophique ceased to exist about 1826, and on Thory's death the following year the library passed to Dr Morison. It was his wish that on his death the library should remain intact and that, if possible, it should become the property of the Grand Lodge of Scotland.

It is surprising that during the three years of the Boer War fifty-two Lodges were chartered, of which thirty-six were abroad. This set the pattern for the period until the Great War of 1914 as during the ten years before the war 163 Lodges were chartered, and the financial position of Grand Lodge improved accordingly.

A feature of the numbers of men presenting themselves for Freemasonry at the end of, and immediately after, the two Great Wars of 1914—18 and 1939—45 was that the annual intake doubled compared with the numbers for "normal" years, although this was offset to some extent during the Depression years of 1932 to 1934 when the number of initiates was very much reduced. With the improvement in the economic climate the number of entrants increased from 1935, and it was in November of that year the H.R.H. The Duke of York (later King George VI), who was a member of Lodge of Glamis, No. 99, was installed as Grand Master Mason, prior to the bicentenary celebrations in 1936.

Grand Committee has been developed over the years. From 1736 to 1752 the “Committee of the Grand Lodge” met under the Deputy Grand Master and Communication and were chosen by him. In addition a small committee of permanent staff with the Grand Master Mason and the Substitute Grand Master checked the accounts. This “Committee of Grand Lodge” became the Standing Committee in 1754 and its composition was varied periodically but settled eventually as the Grand Office-bearers and the Masters of Lodges in and about Edinburgh. In 1837 it was renamed Grand Committee and was composed of seven Edinburgh Masters and eighteen Proxy Masters, but this was varied frequently until in 1878 the *ex-officio* membership of Edinburgh Masters was abolished and eighteen elective members retired by rotation each year. The position now is that Grand Committee consists of the Grand Master Mason, who is Chairman, with a number of senior Grand Lodge Office-bearers and Past Office-bearers and the Provincial Grand Masters plus forty-eight elective members of whom sixteen retire annually. Grand Committee appoints a number of Standing Committees to supervise their special subjects and, under the name of the Board of Benevolence, it meets to consider all aspects of benevolence.

The administration of Grand Lodge was originally in the hands of Grand Secretary and the Grand Clerk, and it was not unusual for the latter to succeed to the office of Grand Secretary. In 1872 when the Grand Clerk succeeded as Grand Secretary the office was discontinued.

At the foundation of Grand Lodge in 1736 the original draft regulations empowered the Grand Master to appoint such a number of Grand Stewards as he should consider necessary for taking charge in all things relating to the feast upon St John’s Day”. The feast has, however, always been held on, or as near as possible to, 30th November — St Andrew’s Day.

According to the draft regulations, Grand Lodge fixed the cost of the feast for its own officers and members, but any other Brother desiring to attend was charged not under five shillings, which entitled him to a certain amount of food and drink. If more drink was required it had to be purchased from the Grand Stewards.

In 1737 the Grand Stewards consisted of two Brothers from each of the four Lodges in and around Edinburgh — Mary’s Chapel, Canongate Kilwinning, Kilwinning Scots Arms and Leith Kilwinning — but this number has been increased over the years and the present position is that every Province in Scotland is represented on the Board of Grand Stewards.

To celebrate the centenary of the Fund of Scottish Masonic Benevolence in 1946 it was decided that Scottish Freemasonry should have a home for its elderly members and their wives, and an appeal was launched by the Grand Master Mason. By 1948 sufficient funds had been raised to enable active steps to be taken to acquire or build a Home, and the Committee was fortunate in finding a most suitable property at Dunblane — an area where they had been hoping to find such a property, as it is convenient to brethren in the most populous part of Scotland and yet is in a country setting. Ault Wharrie was purchased in 1950 and was officially opened in 1951.

The next stage in the development of the Masonic Home took place in 1957 when the Province of Fife and Kinross purchased Randolph Hill with funds which they had accumulated to mark their bicentenary. This Home was opened on 2nd August 1958 to provide a “sick bay” for residents of Ault Wharrie and as a convalescent home for brethren recuperating after an operation or illness. In 1959 the Queen approved the use of the title “Royal” in the designation of the Home, which then became the Royal Scottish Masonic Home.

ROYAL SCOTTISH MASONIC HOME



Ards House, Dublin.



Asht Warren, Dublin.

The third and final stage of development commenced in 1967 with an appeal for the required funds, and just two years later the new purpose-built addition to the Homes was officially opened and named Ardnablane.

In the last twenty years the preference of Masons in Scotland has been to establish smaller Homes in various parts of the country, and the first of these are in operation and have proved to meet a demand from our older brethren and their wives who wish to continue to live near to their friends, their relatives, their wives who wish to continue to live near to their friends, their relatives, their Lodges and their other interests. It is the policy of Grand Lodge to assist with the financing of such Homes in any Province where there is a need for this accommodation and the local brethren are willing to take an active interest in the maintenance of it and the welfare of the residents. Meantime those who appreciate and have elected to live at Dunblane are assured that the Homes there will continue to be the showpiece of Scottish benevolence.

Before leaving this subject it should be recorded that, while the above are the Homes which are administered and maintained by Grand Lodge, there are excellent Homes which have been financed and maintained by District Grand Lodges abroad. The Grand Master Masons who have visited these on their tours have invariably reported their admiration for the facilities which the overseas brethren of the Scottish Craft provided for their dependants.

Apart from purely Masonic benevolence, in recent years successive Grand Master Masons have encouraged Lodges not to restrict their activities since it is a logical sequel to our Masonic teaching that we should practice benevolence within the entire community and not merely to those with Masonic connections. As a result Provincial Grand Lodges and daughter Lodges have raised substantial amounts for local and national charities.

As this "historical sketch" is being printed in the Year Book some mention should perhaps be made of the history of that publication. The possibility of a Year Book was first mooted by Brother George Draffen of Newington, and in 1951 he suggested a format for it and offered to assist in its production. This offer was readily taken up and the first edition was produced in 1952. Unlike the Year Book of any other Constitution, the Scottish Year Book contains articles of general interest in addition to information and details of Lodges and office-bearers. The articles have invariably been chosen with a view to whetting the appetite of the reader for further Masonic knowledge, and their value in terms of Masonic education has been acknowledged by Grand Lodges throughout the world. This was underlined when a firm of Masonic publishers pointed out that all previous editions of the Year Book were out of print and therefore a new generation of Masons did not have access to them. They suggested the publication of a book containing a selection of articles taken from the Year Books of the first twenty-five years, and offered a "royalty" for Grand Lodge benevolence from the proceeds. This book appeared in June 1983 — truly an unsolicited testimonial.

There are now over 1,100 active Lodges which owe allegiance to the Grand Lodge of Scotland, of which over 650 are in Scotland and the remaining 450 abroad in countries throughout the world. In addition there are over 300 Lodges which were originally chartered by Scotland and have since formed, and are part of, other Grand Lodges abroad.

This world-wide Scottish Freemasonry of today is the result of the meetings of just four Lodges 250 ago — it is indeed true that "from little acorns do mighty oaks grow".

(This "historical sketch" is drawn from the works of the following brethren and this fact is gratefully acknowledge: Alfred Donovan, E. Stuart Falconer, J.A. Grantham, W.A. Laurie and R.S. Lindsay.)



APPENDIX V

COPY OF THE COMMISSION GRANTED TO ALEXANDER DRUMMOND

First Provincial Grand Master of Scotland

By THE EARL OF KINTORE,

Grand Master Mason

To all the brethren whom this concerns Greeting — We, the Rt. Honoble and Most Worshipful John Earle of Kintore, Present Grand Master over all the Regular Lodges of Free and Accepted Masons in Scotland. Forasmuch we beingobliged by virtue of acceptance of that high office conferred on us to visit the Regulations either by ourselves Deputy or sufficient Substitute appointed for that purpose, And being under an inability at present from the circumstances of our affairs, conveniently to execute this good work of visiting you our Brethren as in Duty Bound. Know ye that we being well satisfied with the abilities, care and circumspection of our worthy Brother Alexander Drummond, Esq., present Right Worshipful Master of the Lodge of Greenock, of our Speciall Grace by Virtue of the powers reposed on us, have nominated, appointed and constituted and by these presents do nominate, appoint and constitute the said Alexander Drummond to be our Substitute and Provinciall Grand

Master over the Lodges in the County-Argyll, Clydesdale, Dunbarton, Renfrew and likewise the County of Stirling now constitute, or such other Lodges as shall be regularly constituted within the bounds of the said Countys during our Mastership or the continuance of this authority and him the said Alexander Drummon, Provinciall Grand Master over the foresaid Lodges — We do nominate appoint and constitute by these presents To have, Hold and Exercise and enjoy the said Grand Mastership by himself only and that by visiting the severall Lodges in the Countys abovenamaner as often as their regular Meetings will admit, at least in the year and there to preside as if he as our Deputy were present — Giving and Granting unto him full power and authority to do, Execute and perform all acts matter andthings as fully and effectively to all intents and purposes as we by virtue of our high Office might could or ought to do, execute and perform unless where we ourselves or Deputy are present or interpose our Authority by Letters — Providing always the instructions herewith given him be the rule of his so doing executing and performing as our will and pleasure is — We do hereby straitly Charge and Command that all and every Masters Wardens Fellows and others our Brethren of the severall lodges in the Countys abovenamed do in all your Lodges Meetings where he shall happen to come to receive him as our representatives paying him and such as he shall appoint for the time being to act in place of our Grand Wardens all due reverence obeying him and Wardens appointed with all due humility love and alacrity and further our will and pleasure is that we do receive to ourselves the power of revoking these presents And all the powers therein contained at any time whatsoever upon signifying, such our revocation by writing under our hand or Deoputys to him the said Alexander Drummond or to the Lodge under his care and lastly we will that these our letters shall be in all things good, firm and valid to the true intent and meaning thereof, and ommissions imperfectionm defect matter or cause whatsoever to the contrary notwithstanding—

Witness our hand given at st Mary's Chapell in Edinburgh the seventh day of February, one thousnd seven hundred and thirty nine and years of Masonry Five thousand seven hundred and thirty nine.

By the Grand Master's Command

Geo Drummond, D.G.W.

Thos McGhie, G.T.

Perth. J.G.W.

John Young, D.Gr.M.

(Sgd.) John Dougall, Gr. Sec.

Robert Allison, Gr. Clerk



Freemasons' Hall,
George Street, Edinburgh.

www.masonichosting.co.uk/Ashlar/
www.circlepublications.com

<http://themasoicroundtable.com/>

Be sure to check this web site. They have a lot of interesting information.

<TODAY in Masonic History>

